Church Life

VOLUME II. AUGUST, 1905. NUMBER VIII.

Love's Extravagance.

[An evening sermon by the Pastor, reported stenographically, and published as so reported.]

In the chapter that I read, the 26th chapter of the Gospel according to Matthew, and in the 13th verse, "Verily I say unto you, wheresoever this Gospel shall be preached in the whole world, there shall also this that this woman hath done be told as a memorial of her."

Love is always reckless, judged by our narrow human standpoints. Who but a God would have given Himself in the person of His only begotten Son to rescue a sinning stranger world? Who but the Son of the Most High would have gone the paths of tribulation and the ways of sorrow? Who would have endured temptation such as Christ endured? Who would have been willing to be spurned and scoffed at? Who would have given himself to Gethsemane, and the agony of Calvary, and the shame of that cruel death upon the cross, in order that he might save the men who had hounded him to the death, in order that he might redeem every son of man who would come unto God by Him, every man in every race and nation and age?

As you look down from some Alpine summit, after you have mounted thither, seeing the dark precipices beneath you, and then looking up and seeing the snowy heighths above you, glittering and glistening in their dangerous splendor, your eye at last sweeps down and out and rests upon a pleasant peaceful valley, and in the midst of the green valley a quiet village set, speaking of happiness and humble joys and the best things that earth can give. Here in this chapter we have read, the opening words suggest the gathering of the men who are to crucify the Christ of Glory. The scribes are there, the priests are there, the rulers are there. They have come together to the High-priest Caiaphas, they have come to plot against the life of Jesus Christ, who did not one of them any harm, who taught the people righteousness, who spoke to them of purity, whose whole nature was aflame with love, whose whole life was filled with deeds of holy benevolences and Chrislike sympathy. They are gathering to the high-priest that they may plot against His life, that they may find the weapon with which to slay Him, and the sin is one from which our hearts recoil with horror. So, soon afterwards, we see Judas, dark-browed, foul-minded, hard-hearted, craven-spirited, plotting on His part to meet the rulers and to slay the King of Glory. Between these two narratives, depicting the plotting of the priest, and the plotting of his own disciple, is the story of the deed of this woman, who comes to His feet, and with her box of ointment uncovered, anoints His holy feet for His burial, beforehand.

This is **an extravagant act.** The box was very precious. She may have parted with much of her property in order to obtain it, but there she was, thinking not at all of the cost, kneeling in reverence, desiring only that she might bring to Him who had given to her life and freedom, and power and richness of blessing, all that she had to give, and honor Him who had done so much for her. There is the picture. Love, I say is reckless, and that was an extravagant act. The disciples said so. The disciples were very worldly-wise just at that moment. Love always gives without thought of the cost. Your little one—you put your hand upon her fair head, you speak some sweet words to her, you lean over and kiss her rosy cheek, and she looks up at you, her eyes beaming

with affection, and then eagerly she places in your hands that little package of candies that was so great a treasure to her, the best thing she had. She gives it to you out of the greatness of her love. It is impulse, you say, just childish impulse. It would be better for us all if we could be childish oftener after that fashion.

My father was taking a trip through Europe one Summer. He was intending to stay six weeks longer, but his letters became more and more sad and plaintive each week, and at last the message came across the Atlantic that he was about to leave Liverpool for home. He broke off his plans and changed all his arrangements. He was homesick, and he could not live longer without the wife of his love, so he came back. Love never thinks of temporal things. Love never temporizes—true love never does. Love is always ready and always eager to give, and never considers the material things that may be lost through the giving. It was because she loved much that Mary brought this gift to the Master, an extravagant act. It has been called the "little Gospel,' and for many ages men have set together the great Gospel of Jesus Christ, and the little gospel of this woman's love. Those two have been interlinked in all the ages, Jesus Christ giving Himself on Calvary for the world's sin, giving His best; and this poor woman giving this box of ointment, giving her best to Jesus Christ. These are the two sides of the Gospel. Jesus gives Himself to us, and Jesus demands that as the woman did, so we must do. We must give ourselves to Jesus Christ—no lesser thing than this.

Were the disciples right in their objection to this woman's extravagance? After a fashion, they were. There were certainly poor people that needed help. Perhaps the disciples had come to this feast at the home of Simon by some of the byways of the City. Perhaps they had taken their course through the slums. Perhaps they had seen the people crowded together in those tortuous streets. Perhaps they had, with the thought of those rank smells, with the thought of that squalor and filth and wretchedness, perhaps with such thoughts in their minds, they had uttered that word of worldly-wisdom. But it was a hasty and superficial exclamation. It was a short view, not a long view.

Jesus Christ speaks out of his divine wisdom concerning the woman to His disciples. So He speaks to His disciples tonight. He says to us, "Unless you are willing to give your best, you cannot follow me; but if you give your best, you will find that you will be given all the other things as well." This must we do, and not leave the other things undone. I cannot imagine that woman, after this deed of love, the outpouring of her gracious heart, I cannot imagine that woman lacking in generosity and unselfishness. This simple act did not exhaust the fountains of her love. It rather opened her nature and made posible other gifts. I can follow that woman in thought through the days of the future, and I can see her giving good things to the poor and needy all the days of her future life. Jesus Christ demands today an extravagant love from you and me, a love that is willing to give all, a love that will withhold nothing. The Cross of Jesus Christ stands for a great affection, stands for an extravagant act of love, and we must see the cross, and follow the cross, and be willing to bear the cross for Jesus' sake.

There is something else in the word of the text which is extravagant. "Wheresoever this gospel shall be preached in the whole world, there shall also this that this woman hath done be told as a memorial of her." Side by side with that extravagant act of the woman, is the extravagant prophecy of Jesus Christ. Was it not extravagant? Listen! "Wheresoever this Gospel shall be preached in the whole world." How dare that poor, pale Jew! How dare that carpenter of Nazareth, how dare that man of sorrows, despised of the Roman, hated of his fellow Jew! How dare that man speak after this fashion! How could he speak after this fashion who was a peasant, the child of artisans, a man of the people, almost without a following, those who followed Him being the poorest amongst the people. He had built no church, he had organized no system, He had uttered no profound truths of philosophy. He had been essentially a wanderer and a wayfarer on the earth. There is nothing of boastfulness in these words. He does not proclaim this message from the housetops with loud and swelling voice; by no means, but seated here with His disciples in the presence of Simon and this woman. He takes for granted that His Gospel shall be world-wide in its range, that it shall reach beyond the Jordan, beyond the Red Sea, beyond the Nile, beyond the Niger, beyond the Irrawaddy, the Amazon, the

Mississippi; that it shall be world-girdling, universal in its swing and sweep, that it shall penetrate to distant days, that it shall reach to nations yet unborn. He sees. He notes the progress of His Gospel. "Wheresoever this Gospel shall be preached in the whole world, there shall this that this woman hath done be told for a memorial of her."

Also, Christ praises this woman, and the extravagance of his prophecy is only matched by his **extravagant praise.** Jesus Christ knew how to praise men; He was always by word and act encouraging them, He was always speeding them onward in the noble way. He honors Peter and James and John, taking them into His own counsels, giving them sweet and sacred lessons, imparting to them by His confidence the fullest, highest praise which it is possible to bestow. So with others He met day by day in the way of life. He praises the Roman centurian. He praises the Syraphaenician woman. So this woman of the text He praises as He praised that woman who cast in her two mites, one a poor widow woman, giving her all, the other a woman of the streets, giving her choicest treasure. This is high praise which He bestows. "Wheresoever my Gospel is preached this woman shall be known, and her deed shall be honored."

It did not matter who she was; it was the heart that Jesus Christ looked upon. Jesus Christ read deeper than the disciples could read, and He knew that the woman was honest and sincere through and through and that she desired out of her great love to worship and honor Him. Jesus Christ loved to go amongst the poor people. She may not have been very poor. She had money enough to buy the precious ointment. This might not have been considered extravagant had she been a titled lady. Ah! she was more now than a peeress. Holy love had transfigured her. Who would have detected in Matthew the Publican, despised of the people, narrow, grasping, selfish, a prince of God? Yet this is the man whom Jesus Christ selects as one of His biographers, and that blessed biography is to be read by loving hearts throughout all the days of the future. Who would have recognized in Peter the rough fisherman the future messenger and preacher of Pentacost. Who would have recognized in Paul the prosecutor the chosen vessel fit to bear the Gospel of God to the Gentile world. So Jesus Christ selected one whom we would look on with disdain and made her a chief herald of his heavenly example.

Again, along with this extravagant praise there is constituted an **extravagant memorial.** It is, "There shall this that this woman hath done be told as a memorial of her." Not for Him alone, but for a memorial for her. She shall be an example forever. What sort of a memorial is this that Christ, the son of the Highest, erects then and there? It is a memorial to a woman. There is a memorial of Frederick the Great, monument that has just been erected in the City of Washington. He was one of the most arbitrary monarchs, and one of the chiefest apostles of absolutism that ever ruled in the world, and we have accepted this memorial. What an ornament with which to adorn the republican City which bears the name of the great republican, our first President. Where is the consisteney here? I doubt if any one can answer. In the City of London and England today is suposed to be the freest nation in the world except our own—you look upon the statute of Charles II., vilest of men, most arbitrary of tyrants. What does it mean? It is difficult to answer. But a more noble and enduring monument is that of which we have read the record. It is erected by a King, the King of Kings, the Son of God, to a poor woman of whom we know scarcely anything, a poor creature who came to anoint the Savior's feet, out of the abundance of her love for Him and her gratitude for His Gospel. That is all, but that is everything. The glory of the Gospel of Jesus Christ is that He takes the least things of the world, and with them He confounds the mightiest.

We cannot spare this moment. How strange Edinborough would look today if that graceful shaft, raised to the memory of Sir Walter Scott, should be removed. How strange it would be if the Bunker Hill monument should disappear? Why, what would tourists do when they went to Boston? How could you take this story of this poor woman out of the Gospel? How much we would lose if it were gone! To you and to me it is a glorious memorial, but we marvel at the act because it was a memorial erected to a woman in the days when women were despised and down trodden and treated as slaves. It is sometimes said, sometimes with a sneer, that women today are very prominent in the life of the

church. Thank God, they are! It speaks more loudly for the claims of Jesus Christ, and for the claims of His Church in the midst of the world, that women, in their purity, in their higher and loftier nature, are devoted disciples of the Master and His Church, it speaks more loudly than any other merely human fact of which I know.

And Jesus Christ honored women. He is on His way to heal a little girl of twelve years. But while He is going, a woman comes to Him who has been grievously ill for a dozen years. He is hastening to help a young girl, and he meets the woman bowed by disease. Those two lives, the live of the little child and the life of the poor woman, have been running along side by side, she suffering for twelve years, just the length of the other's pilgrimage thus far. Jesus pauses. Some one has touched Him. It is the woman. She is whole again. Then the Master goes His way, and the little daughter of the ruler is also healed. So all the way through the ministry of Jesus Christ, the woman, equal with man, is a sharer in the mercies of his grace.

But more than that. This is a memorial to a woman of the streets, to one whom tradition has associated with a life of sin. The suggestions of the narrative speak also in this vein. That was a daring thing to do. That, if nothing else, would have sealed His doom with the scribes. How dared He do this? He dared because He was the Son of God, who rater a penitent Magdalene infinitely higher than a proud, self-righteous Pharisee. More than that, He established an everlasting monument, that should be imperishable in its character, that should forever and forever link together the name of the purest of men, the Son of God, and this poor woman who was a sinner. Jesus Christ does it deliberately, links together those two names, His own and this woman's, and sends the story, the message, the memorial, into the life and hearts of men forever, an enduring memorial, and a world-wide memorial.

So we, in this distant land, under these happy skies, in this latter day, are hearing that same old wonderful story, how the carpenter of Nazareth, who is the Son of God, that day, in that house, amid His wondering disciples, how this son of Mary, who is the Son of the Eternal, commended the act of the poor woman and raised a memorial that should be for her a perpetual fame. We have witnessed an extravagant act on the woman's part, an extravagant prophecy and extravagant praise on the Master's part, an extravagant memorial raised by Him to her memory. But what more? Have we no part, have we no lot in this matter? The deep lying lesson of the whole strange, beautiful story is this, that as Jesus Christ gave Himself for our sins, so we must give that which is most precious to Him. She, out of her extravagant love, opened the alabaster box and poured the ointment on the Master's feet, her precious ointment, and just a few days later, on the cross of Calvary, Jesus Christ poured out His precious blood for your sins and for mine. She gave her best, her precious ointment. He gave His best, His precious life-blood. He gave all for us. Are we ready to give to Him, the lordliest of men, the World's Master, the Redeemer of mankind, our lives, our destinies? Are we ready to say, from this day forth, not "I have no part or lot with Jesus Christ, but "I live, yet not I, but Christ liveth in me?" You cannot afford to be outside the sweep of His holy influence and his sacred life. I ask you, as he has yielded all for you, to yield all for Him this night.

MIRACLES.

By Judith Spencer.

Is it not meant that every one should see
God's wondrous miracles in night and day,
Sunshine and shower, cloud, star gemmed canopy.
As speeds our globe its never-ending way?
All laws of nature are His gifts divine,
God-given to all alike. Yet some but stare
And see naught beautiful, and so repine;
While happier souls find His touch everywhere.

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

We are glad to report that our young people are actively at work for the society in each department. Our meetings are well attended and each seems more interesting and more spirit-filled than the last. Our regret is indeed most genuine to note the resignation of Mr. Hessler from the Raymond Chapel Fund Committee and the committee on Outdoor Work. Mr. Hessler has worked long and faithfully with the society, but expects to move from our neighborhood soon.

Open Air Meetings.

Our Monday night meetings have been wonderfully blessed by God. Practical results, such as are evident each night, are indeed encouraging. We invite you any Monday night at the 31st street church entrance to share in the meeting. If you can't sing, your presence will help.

Echo Meeting.

Friday evening, August 4th, at our echo meeting we heard from Mr. Van Meter, Mr. Rhenisch, and our delegate concerning the International C. E. convention at Baltimore, July 5-10. Mr. Van Meter's interesting description of Niagara Falls and Hudson River scenery, as it impresed him on his northern trip to the convention was followed by a short exposition of Junior and Intermediate C. E. at the convention, and then Mr. Rhenisch described some of the meetings and their great enthusiasm.

Union Echo Rally

Thursday evening, August 3rd, the Hyde Park, Englewood, and South Division Unions held a union convention echo rally at the Sixth Presbyterian Church. The church was well decorated with Baltimore pennants and in large letters across the organ **"The World for Christ,"** as at the convention hall in Baltimore. A large audience listened to a detailed report by representatives of each division and to an address by Bishop Fallows.

We were glad to hear how Illinois (and as was remarked at the rally, you know that means Chicago) was leading in so many branches of the C. E. movement. Let us gain courage and put in our best licks for our own society.

A good many subscriptions to Church Life are due.

Miss Maud Robinson is the new treasurer of the C. E.

Miss McFadden leaves this week for a trip to Colorado.

Mr. and Mrs. Googins have returned from their stay in the east.

Watch for Church Life next month it will contain a pleasant surprise.

Miss Elizabeth Goodman will remain at Saratoga Springs until late in the season.

We regret to learn of the illness of our faithful church clerk, Mr. Harry Perkins.

Misses Helen and Elizabeth Pickett are spending three weeks in Ohio visiting relatives.

We publish this month a sermon by the pastor just as it was stenographically reported.

If you can't come to more than one service a week, come to the Wednesday evening meeting.

We expect Mr. Bowman Lingle home from his European trip this week or the first of next.

It is good to see Deacon Neal in his place again. He reports a delightful trip through the west.

Mrs. K. M. Kellow and Miss Florence are welcomed home from their protracted visit to California.

Have you given to the Raymond Building Fund? There are still other givers whose help is needed.

Mrs. E. P. Branch rented a cottage in Springfield, Mass., early in the season and has been enjoying a restful summer.

Next month and thereafter Church Life will be mailed regularly on the Friday before the second Sunday of each month.

Wednesday evening, August 23rd, we will have with us the two gentlemen who sang so very acceptably during the tent meetings.

The Raymond Sunday School will hold the annual picnic in Washington Park

opposite 57th street on the last Saturday in August.

Rev. J. H. Berkey was a recent visitor. He is the pastor of a church which results from the union of a Baptist and a Disciples in Monroe, Wis.

Miss Barron expects to leave this week for her home in Canton. We have greatly appreciated her musical help. She sings from the heart to the heart.

At a joint meeting of the trustees and the Raymond committees last Wednesday evening plans were laid for the immediate completion of the new building.

The funeral of Mrs. Barr was held on August 3rd. Many of our people knew her as Miss Ella Chave. She was an active worker at Raymond before her marriage.

Miss Paines has been enjoying a visit from her mother. They will return to Milwaukee soon. Miss Paines expects to enter the training school in September.

The funeral service of L. D. Burkstresser was conducted at his late home, 309 35th street Sunday, August 6th. Mrs. Burkstresser is a member of our congregation.

It is a source of great regret that Dr. Shepherdson will not be able to occupy our pulpit August 20th. It is our concerted hope that he may soon be able to continue his work.

Mr. Hessler has been confined to his home several days and was not able to move to the west side. We wish something would happen to keep him from moving away from us.

The Rev. M. P. Boynton of the Lexington Ave. Baptist Church will preach for us next Sunday morning. In the evening Rev. F. W. Swift of Calvary Church, 37th and Wabash Ave., will preach.

The open air meeting next Monday night will be the largest we have ever held if all who can will come and help. Let us fill the larger room. Mr. Charles Elliot of the Lexington Ave. Church will play the cornet in the open air.

On a recent Wednesday our church had the pleasure of granting Mr. Walter Rittenhouse a license to preach the gospel. He preached at Raymond last Sunday evening greatly to the edification and satisfaction of a good sized audience.

The younger brother of our Mr. Chase was drowned recently while in swimming with a number of boys from the same military school. He was spoken of in the papers as the most promising boy in the school. As friends of Mr. Chase we share his sorrow.

Miss Van Fleet is greatly enjoying a rest beside the sea on the coast of Maine listening to the song of **A Salt Sea Breeze.**

A Salt Sea Breeze

Oh, what do the wild waves say, do you ask?
They whisper of freedom from every task,
Of nothing to do but eat and then sleep
For over the surf the ocean is deep,
And lobster and clam and haddock and cod
All wait for the man with shovel and rod
While I in my hammock slowly do swing
And listen to hear the dinner bell ring.

THE LORIMER CLASS

We have started on the third quarter of the series of lessons on The Life of Christ. May we not lose sight of our original purpose of finishing the series. To do this we must study more faithfully, as we are behind now.

Class attendance is now on the increase, while we added two new members last month.

BUILDING FUND

	Promised.	Paid.
Men's League	$2,500	$1,744.35
Woman's Benevo- So...	1,200	1,275.25
C. E. Society	1,000	773.26
Amoret Henson Guild,	100	100.00
Lorimer Class	100	37.90
Individual Subs.		1,944.50
Sunday School		357.26
Fisher Mission Band		125.00
From Raymond Field.		
Individuals		462.55
C. E. Society		59.05
Sunday School		39.20
		6,847.32
From equity in old property		1,560.00
		8,407.32
Paid for lot		2,200.00
		6,278.32

Church Life

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FIRST BAPTIST CHURCH

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SUMMER SERVICES.

Our church conducts twelve regular services each week. Two Sunday Schools, three preaching services, five prayer meetings and two open air meetings. The attendance has been good all during the summer. Our people are not all away at the same time, so there is no reason our services should be deserted, but we wonder sometimes, when there are one hundred out to prayer meeting, if all the other nine hundred are on their vacations.

THE STRANGER.

Chicago is a great summer resort and some of the strangers who spend their vacations here visit the churches. Do they see things at their best or at their poorest. Their impressions of our church will depend largely upon the reception they receive. Welcome the strangers at all the meetings, then your friends. You would pay special attention to a stranger in your own home, why not in your church home.

RAYMOND NOTES

Mrs. Maier and Miss Carrie Maier are back from a two months' visit to Europe.

We rejoice that Mrs. Gilmore is getting well. She was very sick for about two weeks.

Miss Louise Sanford, who several years ago was a most valuable worker at the Mission, has returned to us and will take up the work in the Primary Room of our Bible School.

Some progress in the building of the new chapel is noted. Part of the slate roof is now on and some of our hopeful friends talk of being able to begin to use the place in September. May the wish come true! If we do not make better progress than we have up to the present a certain large church of another kind, for which ground has just been broken some three blocks from our Chapel will be finished and in use before ours is.

Elsewhere in this issue is a statement showing just how we stand regarding the money for the new building. We would repeat our pleas of the last two months and strongly urge that all having unpaid pledges for this cause pay them as quickly as possible. We cannot afford to have building operations delayed now.

Tuesday, August 1st, Mrs. J. F. Barr, after long illness, passed away to be with her Savior. Among all the consecrated and faithful workers that this Mission has attracted none had a better record than she for continuous and devoted service. A few weeks after its beginning Miss Chave took a class of girls and for fifteen years she scarcely missed a session. One class after another grew up under her care and the mutual love of teacher and pupils was most noticeable and touching. When she at last was obliged to give up this work she marked her farewell by a generous gift that made possible our present library.

The Journal of the Church.

H. F. Perkins, Church Clerk.

July 2, Sunday. Preaching by the pastor. Morning theme, "The Conquest of Our Minor Faults:" evening, "Where is Hell?"

July 5, Wednesday. Church prayer and social service, led by Rev. Geo. E. Day.

July 6, Thursday. Union evangelistic service in tent on church lot. Address by Dr. W. E. Tilroe, Presiding Elder of the Methodist Church.

July 7, Friday. Union tent service addressed by Dr. Shepard.

July 9, Sunday. Preaching in the morning by Rev. R. N. Van Doren. In the afternoon the union evangelistic service for men was addressed by Mr. Allen Burns, secretary of the Northwestern R. R. Y. M. C. A. In the evening the union service was held in the church and led by the well known evangelist, Rev. Dr. Potter.

July 10, Monday. Union tent service led by Rev. M. P. Boynton of the Lexington Avenue Baptist Church.

July 11, Tuesday. Union tent service led by Dr. McDonald of the Oakland M. E. Church.

July 12, Wednesday. By common consent the regular church prayer service was adjourned and all united in the evangelistic tent service led by Dr. Tilroe.

July 13, Thursday. Dr. Ford of the Englewood Baptist Church led the union service in the tent.

July 14, Friday. Semi-annual business meeting of the Christian Endeavor Society. Union tent service addressed by Dr. Burlingame of the Covenant Baptist Church.

July 16, Sunday. In the morning the sermon was by the Rev. Edward Judson of the Calvary Baptist Church of New York City. In the afternoon Mr. L. W. Messer, general secretary of the Chicago Y. M. C. A. addressed the union service for men. The tent meeting in the evening was addressed by Dr. Judson.

July 17, Monday. Union tent service led by Rev. W. J. Davidson of Decatur, Ill.

July 18, Tuesday. Dr. E. D. Crawford of the Western Ave. M. E. Church led the gospel service in the tent.

July 19, Wednesday. Church prayer and social service led by Asst. Pastor Embree.

July 21, Friday. Christian Endeavor monthly missionary meeting led by Miss Helen Pickett.

July 22, Saturday. Second annual excursion of the Christian Endeavor Society to Michigan City on the steamer Indianapolis.

July 23, Sunday. Preaching by the Rev. R. M. Vaughn of Janesville, Wis.

July 24, Monday. Open air service at the 31st street entrance led by Asst. Pastor Embree.

July 26, Wednesday. Church prayer and social service led by Mr. Embree. Theme, "Witnessing for Christ."

July 28, Friday. Christian Endeavor prayer meeting led by Mrs. J. E. Steele. Topic: "Preparing for our Heavenly Home." Phil. 3:20-21; Heb. 11:8-10; 13-16.

July 30, Sunday. Preaching by Rev. J. S. Kirtley, D. D., of Elgin.

July 31, Monday. Open air service led by Asst. Pastor Embree.

CHANGES IN MEMBERSHIP

Additions

By baptism—

Mrs. Anna L. Walters, 121 E. 35th St.

By Letter—

Mrs. Iva B. Buck, 4746 Indiana Ave.
James R. Buck, 4746 Indiana Ave.
Miss Cora B. Rames, 3941 Drexel Blvd.

By Experience—

Mrs. Walter C. Philbrook, 3935 Ellis Ave.

Mrs. G. Rawlins

153 Thirty-First St. Cor. Calumet Ave.

who is now in the East securing a complete stock of the latest styles of Fall and Winter Millinery will return on September 10th.

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